FIQH

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فقه

المكتب التعاوني للدعوة وتوعية الجاليات بالربوة

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Merits of Knowledge

﴿يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ﴾ (المجادلة:11)

"Allah will exalt those who believe among you
and those who have knowledge to high ranks."
(*Surat* Al-Mujaadalah: 11)

﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴾(طه:114)

"And say, 'My Lord! Increase me in knowledge.'"
(*Surat* Taha: 114)

Abu Hurairah reported that the Messenger of Allah (**r**) said:

"من سلك طريقاً يلتمس فيه علماً سهل الله له به طريقاً إلى الجنة" (رواه مسلم)

"A person who follows a path for acquiring knowledge,
Allah will make easy the passage for Paradise for him."
(Collected by Muslim)

3rd Pillar
(Giving *Zakaah*)

Œ Definition of *zakaah:*

§ Linguistically: Purity and growth.
§ Juridically: Obligatory *sadaqah* (charity) due on wealth; given under certain conditions, to specific persons at a specific time.

• Islamic ruling on *zakaah:*

• Third pillar of Islam (obligatory / mandatory).
‚ Allah (I) says in the Quran:

(وأَقِيمُوا الصَّلاَةَ وَءَاتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ) (النور:56)

"So establish *salaah* and give *zakaah* and obey the Messenger; that you may receive mercy." (An-Noor: 56)

ƒ Allah (I) says in the Quran:

(خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وتُزَكِّيهِمْ بِهَا) (التوبة:103)

"Take from there wealth a *sadaqah* in order to purify them and sanctify them with it." (At-Tawbah: 103)

„ Ibn Omar reported that the Messenger of Allah (r) said:

"بني الإسلام على خمس..." إلى أن قال "وإيتاء الزكاة" (رواه البخاري ومسلم)

"Islam has been built on five (pillars)..." and he mentioned, "Giving *zakaah*." (Collected by Al-Bukhaari & Muslim)

… Abu Hurairah reported that the Messenger of Allah (r) said:

"ما من صاحب ذهب ولا فضة لا يؤدي منها حقها إلا إذا كان يوم القيامة صفحت له صفائح من نار فأحمي عليها في نار جهنم فيكوى بها جنبه وجبينه وظهره كلما بردت أعيدت له في يوم كان مقداره خمسين ألف سنة حتى يقضى بين العباد فيرى سبيله إما إلى الجنة وإما إلى النار." (رواه مسلم)

"Any possessor of gold or silver who does not give what is due on them, on the Day of Resurrection, plates of gold and silver would be heated for him in the hellfire and with them will be ironed his side, his forehead and his back. Whenever they cool down, the process will be repeated during a day the measure whereof will be fifty thousand years, until judgement is pronounced among (Allah's) slaves, and he will be shown his final domain, either *al-Jannah* (Paradise) or *an-Naar* (Hellfire)." (Collected by Muslim)

§ Note: If someone denies the obligation of *zakaah,* then he is outside of Islam. If someone refrains from giving *zakaah,* knowing its obligation, then he is guilty of committing a major sin. If some people group together and refrain from giving *zakaah,* knowing its obligation, then they should be fought until they yield and pay.

• Benefits of *zakaah*:

• Above all it is an act of obedience to Allah.
‚ Helps the poor and needy.
ƒ Purifies a person from greed; and teaches generosity.
„ Keeps the wealth circulating.
… Allah increases and blesses the wealth.
† Purifies the heart of the recipient from envy and jealousy against the rich.

Ž Conditions for giving *zakaah*:

• Islam (male & female, old & young, sane & insane).
‚ Freedom.
ƒ Possession of the *nisaab:* (the lowest amount of wealth on which *zakaah* is due).
„ Possession of the *nisaab* for one *hijra* year. (except for produce of the earth).
… Sole and complete ownership of the wealth.

§ If a person is in debt, the debt should be paid back first, then *zakaah* is given on the remaining wealth.
§ *Zakaah* is due yearly on money lent that will probably be paid back.
§ *Zakaah* is not due yearly on money lent that will probably not be paid back. (only one years worth of *zakaah* is due if the money is paid back).

§ Note: *Zakaah* is not due on personal items, such as your car, house, clothes, etc.

• Forms of wealth on which *zakaah* is due:

Wealth	*Nisaab*	Rate due
Gold, silver & money		
Gold	85 g	2.5% (after completing one *hijra* year)
Silver	595 g	
Money	Value of the *nisaab* for gold or silver.	
Trade goods for sale		
Trade goods for sale: (e.g. land, vehicles,	Value of the *nisaab* for gold or silver.	2.5% (after completing one *hijri* year)

Wealth	*Nisaab*	Rate due
food, animals)		
Produce of the earth		
Certain farm produce: (grains, seeds & dried fruits that can be stored & measured by capacity) (e.g. wheat, corn, dates)	618 kg / 300 *saa'* (1 *saa'*= 4 handfuls)	10% if naturally irrigated. 5% if artificially irrigated. Note: Given at harvest time.
Precious minerals and ores: (e.g. lead, copper, oil)	Value of the *nisaab* for gold or silver.	2.5% (when taken out of the ground)
Rikaaz: (non-Muslim buried treasures)	*Zakaah* is due even on a small amount.	20% (when taken out of the ground)

Wealth	*Nisaab*	Rate due
Livestock (Free grazing and raised for breeding and/or milk production) (Given after completing one *hijri* year)		
Sheep	40 - 120 12 1 - 200 201 - For every 100 after.	1 sheep 2 sheep 3 sheep 1 sheep
Cows	30 - 39 40 - 59 60 - For every 30 after. For every 40 after.	1 he or she calf (1 yr. Old) 1 she calf (2 yr. Old) 2 she calves (2 yr. Old) 1 she calf (1 yr. Old) 1 she calf (2 yr. Old)

Wealth	*Nisaab*	Rate due
Camels	For every 5 until 20. 25 - 35 36 - 45 46 - 60 61 - 75 76 - 90 91 - 120 121 - For every 40 after. For every 50 after.	1 sheep 1 she camel (1 yr. Old) or 1 he camel (2 yr. Old) 1 she camel (2 yr. Old) 1 she camel (3 yr. Old) 1 she camel (4 yr. Old) 2 she camels (2 yr. Old) 2 she camels (3 yr. Old) 3 she camels (2 yr. Old) 1 she camel (2 yr. Old) 1 she camel (3 yr. Old)

- Recipients of *zakaah*:

§ Allah (I) says in the Quran:

﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ (التوبة:60)

"Verily, *sadaqah* (charity) are for the poor, and the needy, and for those employed to collect it, and for those whose hearts are to be won over, and for freeing slaves, and for those in debt, and in the cause of Allah, and for a stranded traveler. This is an obligatory duty imposed by Allah, and Allah is All-Knowing, All-Wise." (At-Tawbah: 60)

• The poor
‚ The needy
ƒ Those employed to collect it:
„ Those whose hearts are to be won over:

§ Muslims / new Muslims: To strengthen their attachment to Islam.
§ Non-Muslims: To encourage those who are close to embracing Islam.

… Freeing slaves / Muslim prisoners of war.
† Those in debt:

§ Debt resulting from ones own behalf (personal loan).
§ Debt resulting from efforts to reconcile between people.

‡ In the cause of Allah (*jihad*)
ˆ Stranded traveler

§ Note: It is preferred to give *zakaah* to Muslim relatives who are in need; but not those who are under your responsibility (father, son, wife, etc..). It is allowed for the wife to give *zakaah* to her poor husband. *Zakaah* is not for building *masjids*, schools, etc.

4th Pillar
(*Siyam* (fasting) the month of Ramadan)

Œ Definition of fasting:

§ Linguistically: To abstain from something.
§ Juridically: *Siyam* (fasting) is a way of worshiping Allah by intentionaly abstaining from food, drink, sexual intercourse and other things that break ones fast; from dawn to sundown.

- Islamic ruling on fasting the month of Ramadan:

- Fourth pillar of Islam (obligatory / mandatory).

‚ Allah (I) says in the Quran:

﴿يَاأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ (البقرة:183)

"O you who believe! Fasting is prescribed to you as it was prescribed to those before you that you may achieve *taqwa*." (Al-Baqarah: 183)

ƒ Allah (I) says in the Quran:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْءَانُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾ (البقرة:185)

"The month of Ramadan in which was sent down the Quran, a guidance to mankind and clear proof of that guidance and the standard (for distinguishing between right and wrong); whosoever of you witnesses the month should fast it." (Al-Baqarah: 185)

„ Ibn Omar reported that the Messenger of Allah (r) said:

"بني الإسلام على خمس..." إلى أن قال "وصوم رمضان" (رواه البخاري ومسلم)

"Islam has been built on five (pillars)..." and he mentioned, "Fasting the month of Ramadan." (Collected by Al-Bukhaari & Muslim)

§ Note: If someone denies the obligation of fasting the month of Ramadan, then he is outside of Islam. If someone does not fast the month of Ramadan, knowing its obligation, then he is guilty of committing a major sin.

Ž Merits of *siyam:*

- Abu Hurairah reported that the Messenger of Allah (r) said:

"كل عمل ابن آدم يضاعف الحسنة عشر أمثالها إلى سبعمائة ضعف قال الله عز وجل إلا الصوم فإنه لي وأنا أجزي به يدع شهوته وطعامه من أجلي للصائم فرحتان فرحة عند فطره وفرحة عند لقاء ربه ولخلوف فيه أطيب عند الله من ريح المسك" (رواه البخاري ومسلم)

"Every good deed of the son of Adam is multiplied in reward 10 to 700 times (depending on one's intention and sincerity), Allah (I) proclaims, 'Except for fasting, for it is for me and I will grant the reward for it. He leaves his passions and his food for my sake.' The fasting person has two moments of joy; one when he breaks his fast and the other when he meets his Lord. And the smell that comes from the mouth of the fasting person is more pleasant to Allah than the smell of musk." (Collected by Al-Bukhaari & Muslim)

, Abu Hurairah reported that the Prophet (r) said:

"من صام رمضان إيمانا واحتسابا غفر له ما تقدم من ذنبه" (رواه البخاري ومسلم)

"Whoever fasts Ramadan out of sincere faith and hoping for its reward from Allah, will have all of his previous sins forgiven." (Collected by Al-Bukhaari & Muslim)

ƒ Abu Hurairah reported that the Messenger of Allah (r) said:

"إذا دخل شهر رمضان فتحت أبواب السماء وغلقت أبواب جهنم وسلسلت الشياطين" (رواه البخاري ومسلم)

"When Ramadan begins, the gates of the heavens are opened and the gates of the Hellfire are closed and the devils are chained." (Collected by Al-Bukhaari & Muslim)

- Benefits of *siyam*:

- Spiritual / moral benefits:

§ Above all it is an act of obedience to Allah.
§ Trains believers in *taqwa* (being mindful of Allah & fearing him by doing all that he ordered & avoiding all that he forbade).
§ Teaches patience & sincerity.
§ Develops endurance & self-restraint.
§ Restricts the movement of the *Shayateen* (devils).

, Social benefits:

§ Strengthens unity & equality between Muslims.
§ Teaches sympathy towards the poor & needy.

ƒ Medical benefits:

§ Rests the digestive organs and gets rid of accumulated waste.
§ Uses up stored cholesterol (fats) in the blood system, which is one of the causes of heart disease.
§ Teaches self-control from over-eating, smoking, etc..

- Knowing the beginning of the month of Ramadan:

- Sighting the new moon of Ramadan (month 9), even by just one rightful Muslim.

§ Note: Two rightful Muslims are required to sight the new moon of Shawwaal (month 10).

‚ Completing the month of Sha'baan (month 8) as 30 days.

‘ Pillars of *siyam*:

• *Niyyah* (intention): For fasting should be at night time before *fajr.*

§ Note: Intention for optional/desirable fasting could be at any time, even during the day, if one has not done any act that invalidates *siyam*.

‚ Abstention: From things that break ones fast from dawn to sundown.

’ Conditions / exemptions of *siyam*:

Conditions	Exemptions
Islam	Non-Muslim
Puberty	Children under puberty
Sanity	Insane or senile elderly people
Capability	Incapable Sick — Elderly (feeds) Sick: Curable (e.g. Influenza) (makes up) — Incurable (e.g. Cancer) (feeds)
Lack of prevention	Menstruating women or women with post-birth bleeding. (makes up)
Residency	Traveler (if not fasting, makes up)

“ Acts that invalidate (break) *siyam*:

• Eating, drinking or smoking.
‚ Anything the same as eating or drinking.
ƒ Intentionally vomiting.
„ Taking out blood in large amount.
… Menstruation or post-birth bleeding.
† Sexual discharge.
‡ Sexual intercourse.

ˆ Intending to break your fast.

§ <u>Important rule</u>: The fast is still valid if a person was:

• Ignorant:
§ Of Islamic ruling. § Of the time.
‚ Forgetful / unintentional.
ƒ Under compulsion.

§ <u>Note</u>: Except for menstruation or post-birth bleeding.

” <u>Compensation / expiation for breaking *siyam*:</u>

• If one breaks his fast without a legitimate excuse, he has committed a sin and should repent *(tawbah);* and must make up the missed day(s) before the next Ramadan.
‚ If one breaks his fast with a legitimate excuse, he must make up the missed day(s) before the next Ramadan.
ƒ If one is incapable of fasting due to old age or has an incurable disease, he must feed one needy Muslim ($\frac{1}{2}$ *saa'*) for every missed day(s) during Ramadan.
„ If one's fast is broken because of sexual intercourse:

§ He has committed a sin and should repent *(tawbah).*
§ He must make up the missed day(s) before the next Ramadan.
§ He must make a *kaffarah* (expiation) by either:

w Freeing a slave. (if not possible)
w Fasting two consecutive months. (if unable)
w Feeding sixty needy people.

§ <u>Note</u>: There is no *kaffarah* on the wife if she was forced.

… If one dies before he could make up the missed day(s), an heir relative can fast or feed on his behalf.

• <u>*Mustahab* (desirable) things to do</u>:

• Pre-dawn meal (*suhoor*).
‚ Hastening in breaking the fast:
§ Making *du'aa'* when breaking the fast.
§ Eating odd number of fresh dates.
ƒ Being generous.
„ Striving to do more good deeds.
… Reading / studying the Quran.
† Night prayers *(taraweeh):* Especially during *laylatul-qadr* (one of the last ten nights of Ramadan).
‡ Seclusion in a *masjid (i'tikaaf):* Especially during the last ten days of Ramadan, by remaining in a *masjid* and freeing oneself for the worship of Allah.
ˆ Making *umrah* during Ramadan.

ŒŒ Things that should be avoided:

• Obscene language and immoral behavior.
‚ lying, backbiting, slandering.
ƒ Acts that lead to sexual arousment.

Œ• *Zakat al-fitr:*

• Islamic ruling: Obligatory / mandatory.
‚ Persons: Given by every Muslim (male & female / old & young).
ƒ Amount & type: One *saa'* (4 handfuls) approximately 2.5 kg. Of basic food of country (wheat, rice, corn, etc..)
„ Recipients: Poor & needy Muslims.
… Time: Preferably given just before *'Eed* prayer and is permissible to give one or two days before.

ŒŽ *Mustahab* (desirable) days for *siyam:*

• Every other day:

Abdallah ibn Amr reported that the Messenger of Allah (r) said:

"أحب الصلاة إلى الله صلاة داود عليه السلام وأحب الصيام إلى الله صيام داود وكان ينام نصف الليل ويقوم ثلثه وينام سدسه ويصوم يوما ويفطر يوما" (رواه البخاري ومسلم)

"The dearest *salaah* to Allah is the *salaah* of Dawood (u); and the dearest fast to Allah is the fast of Dawood. He would sleep half of the night, get up to pray a third of it, then sleep the remaining sixth; and he used to fast a day and eat on the next." (Collected by Al-Bukhaari & Muslim)

‚ Mondays & Thursdays:

Abu Hurairah reported that the Messenger of Allah (r) said:

"تعرض الأعمال يوم الاثنين والخميس فأحب أن يعرض عملي وأنا صائم" (رواه الترمذي)

"Deeds of people are presented (to Allah) on Mondays & Thursdays, so I like that my deeds are presented while I am fasting." (Collected by At-Tirmidhi)

ƒ 3 days from every month:

Abu Hurairah said:

"أوصاني حبيبي صلى الله عليه وسلم بثلاث لن أدعهن ما عشت بصيام ثلاثة أيام من كل شهر وصلاة الضحى وبأن لا أنام حتى أوتر" (رواه البخاري ومسلم)

"My friend (r) advised me to do 3 things and I shall not leave them as long as I live; to fast 3 days from every month, to make *salaat ad-Duha*, and not to sleep before making *salatul-Witr.*" (Collected by Al-Bukhaari & Muslim)

Note: It is preferred to fast the 13th, 14th & 15th day of the month.

„ Six days from Shawwaal (month 10):

Abu Ayyub reported that the Messenger of Allah (r) said:

"من صام رمضان ثم أتبعه ستا من شوال كان كصيام الدهر" (رواه مسلم)

"Whoever fasts Ramadan then follows it with six days from Shawwaal, is like fasting the whole year." (Collected by Muslim)

… The day of 'Arafah (9th of Dhul-hijjah) for non-pilgrims:

Abu Qatadah said:

"سئل عن صوم يوم عرفة فقال يكفر السنة الماضية والباقية" (رواه مسلم)

"The Messenger of Allah (r) was asked about fasting on the Day of 'Arafah, he (r) said, 'It erases the sins of the past year and the current year.'" (Collected by Muslim)

† The day of *'Ashourah* (10th of Muharram)*:*

Abu Qatadah said:

"سئل عن صوم يوم عاشوراء فقال يكفر السنة الماضية" (رواه مسلم)

"The Messenger of Allah (r) was asked about fasting on the Day of 'Ashourah, he (r) said, 'It erases the sins of the past year.'" (Collected by Muslim)

Ibn 'Abbaas reported that the Messenger of Allah (r) said:

"لئن بقيت إلى قابل لأصومن التاسع" (رواه المسلم)

"If I remain (alive) till the next year, I shall fast the ninth." (Collected by Muslim)

‡ Most of the month of Muharram (month 1):

Abu Hurairah reported that the Messenger of Allah (r) said:

"أفضل الصيام بعد رمضان شهر الله المحرم" (رواه مسلم)

"The best (month for) fasting after Ramadan is the month of Allah, the Muharram." (Collected by Muslim)

ˆ Most of the month Sha'baan (month 8):

'A'ishah said:

"ما رأيت رسول الله صلى الله عليه وسلم استكمل صيام شهر إلا رمضان وما رأيته أكثر صياما منه في شعبان" (رواه البخاري)

"I never saw the Messenger of Allah (r) fast a complete month other than Ramadan, and did not see him fast (in any month) more than in Sha'baan." (Collected by Al-Bukhaari)

Œ • *Haraam* (forbidden) days for *siyam*:

• The days of *'Eed al-Fitr* & *'Eed al-Ad-ha*:

Abu Sa'eed al-Khudri reported that the Prophet (r) said:

"لا صوم في يومين الفطر والأضحى" (رواه البخاري ومسلم)

"There is no fasting on two days, *al-Fitr* and *al-Ad-ha*." (Collected by Al-Bukhaari & Muslim)

, The days of *Tashreeq* (11th, 12th & 13th of Dhul-hijjah):

'A'ishah and Ibn Omar said:

"لم يرخص في أيام التشريق أن يصمن إلا لمن لم يجد الهدي" (رواه البخاري)

"He (r) did not allow the days of *Tashreeq* to be fasted, except those (pilgrims) who could not afford a sacrificial animal." (Collected by Al-Bukhaari)

f Women who optionally fast without permission of husband:

Abu Hurairah reported that the Messenger of Allah (**r**) said:

"لا يحل للمرأة أن تصوم وزوجها شاهد إلا بإذنه" (رواه البخاري)

"It is not lawful for a women to fast while her husband is present, except with his permission." (Collected by al-Bukhaari)

Œ • *Makrooh* (disliked) days for *siyam:*

• One or two days before Ramadan:

Abu Hurairah reported that the Messenger of Allah (**r**) said:

"لا تقدموا رمضان بصوم يوم ولا يومين إلا رجل كان يصوم صوما فليصمه" (رواه البخاري ومسلم)

"Do not precede Ramadan by fasting a day or two days, except for someone who is fasting his usual fast." (Collected by Al-Bukhaari & Muslim)

'Ammaar ibn Yasir said:

"من صام اليوم الذي يشك فيه فقد عصى أبا القاسم صلى الله عليه وسلم" (رواه الترمذي والنسائي)

"He who fasts on the day he is doubtful of, has disobeyed Abul Qasem (the Prophet **r**)." (Collected by At-Tirmidhi & An-Nasaa'i)

, Extending the fast beyond one day:

Ibn Omar said:

"نهى رسول الله صلى الله عليه وسلم عن الوصال" (رواه البخاري ومسلم)

"The Messenger of Allah (**r**) prohibited fasting beyond one day." (Collected by Al-Bukhaari & Muslim)

f Every day of the year:

Abdullah ibn 'Amr reported that the Prophet (**r**) said (3 times):

"لا صام من صام الأبد لا صام من صام الأبد لا صام من صام الأبد" (رواه البخاري ومسلم)

“He did not fast, who fasts forever (every day of the year).” (Collected by Al-Bukhaari & Muslim)

„ Fasting only on Friday:

Abu Hurairah reported that the Messenger of Allah (r) said:

"لا يصومن أحدكم يوم الجمعة إلا يوما قبله أو بعده" (رواه البخاري ومسلم)

“None of you should fast Friday, unless (he fasts) a day before or a day after." (Collected by Al-Bukhaari & Muslim)

… Fasting exclusively on Saturday:

As-Sammaa’ reported that the Messenger of Allah (r) said:

"لا تصوموا يوم السبت إلا في ما افترض عليكم" (رواه أبو داود والترمذي)

“Do not fast on Saturday, except what is obligatory on you.” (Collected by Abu Dawood & At-Tirmidhi)

Note: It is permissible to fast Saturday & a day before or after.

Umrah
(the Lesser Pilgrimage)

Œ Definition of *umrah:*

§ Linguistically: To visit.
§ Juridically: *umrah* is a way of worshiping Allah by making *tawaaf* of the Ka'bah and *sa'iy* between *as-Safa* & *al-Marwah* and shaving or cutting hair.

• Islamic ruling on *umrah*:

• Obligatory / mandatory.
‚ 'A'ishah said:

"يا رسول الله على النساء جهاد قال نعم عليهن جهاد لا قتال فيه الحج والعمرة" (رواه احمد وابن ماجه)

"O Messenger of Allah! Is *jihad* incumbent upon women?" He (r) replied, "Yes, *jihad* which does not include fighting is incumbent upon them, (it is) the *hajj* & the *umrah*." (Collected by Ahmad & Ibn Majah)

Ž Merits of *umrah:*

• Abu Hurairah reported that the Messenger of Allah (r) said:

"العمرة إلى العمرة كفارة لما بينهما" (رواه البخاري ومسلم)

"One *umrah* to the next *umrah* erases sins committed between them." (Collected by Al-Bukhaari & Muslim)

‚ Abdullah ibn 'Abbaas reported that the Prophet (r) said:

"عمرة في رمضان تعدل حجة" (رواه البخاري ومسلم والترمذي)

"Making *umrah* during Ramadan is equal to *hajj*." (Collected by Al-Bukhaari, Muslim & At-Tirmidhi)

• Conditions for making *umrah*:

• Islam. ‚ Puberty. ƒ Sanity. „ Freedom.
… Capability (physically & financially).
† *Mahram* companion for women: (a sane, adult, Muslim husband or male relative who is not permitted to marry her, e.g. Father, brother, etc).

• Pillars of *umrah*:

• *Ihraam* (intention to enter the state of *umrah*).
‚ *Tawaaf*.
ƒ *Sa'iy*.

§ Note: If one leaves a pillar, he must return and make the missed pillar, if not, then his *umrah* is invalidated.

‘ Obligations of *umrah*:

- *Ihraam* at the *miqaat*.
- Shaving or cutting hair.

§ Note: If one leaves an obligation, a *fidyah* (compensation) is needed by sacrificing in Makkah, a sheep, or 1/7 of a cow, or 1/7 of a camel and distributing it to the poor in Makkah.

’ *Miqaat* (specified time & place of worship):

- *Miqaat* in terms of time:

§ For *hajj:* The months of *hajj* (Shawwaal, Dhul-qa’dah, Dhul-hijjah).
§ For *umrah:* At any time of the year.

- *Miqaat* in terms of place:

§ Dhul-hulaifah (Abyaar Ali)*:* For those coming from / through Madinah.
§ Al-juhfah (near Raabigh): For those coming from / through Syria, Egypt or Morocco.
§ Yalamlam (*sa'adiyah*)*:* For those coming from / through Yemen.
§ Qarn al-Manazil (as-Sayl al-Kabeer)*:* For those coming from / through Najd or at-Taa’if.
§ Dhat ‘Irq*:* For those coming from / through Iraq.
§ Note: Those who live within the radius of the *miqaat* can make *ihraam* from their homes.

“ *ihraam*:

- Definition of *ihraam:*

§ *Ihraam* is the intention to enter the state of *umrah:* (in this state certain lawful things become forbidden to do).

- *Mustahab* (desirable) & preferred things to do for *ihraam*:

§ *Ghusl.* (*mustahab*)
§ Putting perfume on head & beard. (*mustahab*)
§ Clipping fingernails & toenails. (preferred)
§ Trimming mustache. (preferred)
§ Shaving pubic & underarm hair. (preferred)

ƒ Clothes of *ihraam*:

§ For men: Two towels/sheets (preferably white), one wrapped around the lower part of the body and the other around the upper part of the body, and to wear sandals.
§ Note: *Idtibaa’* (covering left arm & uncovering the right) is only done during *tawaaf*.
§ For women: Wearing the clothes she usually wears when leaving the house, except for gloves and *niqaab* (type of veil that reveals the eyes).
§ Note: During *umrah* a woman should (if possible) uncover her face if she is not in the presence of non-*mahram* men.

„ Making *talbiyah:*

§ *Talbiyah* starts just after *ihraam.*
§ Begin with the intended act of worship by saying once, for example: "لبيك اللهم عمرة" "*labbaik Allahumma umrah*" which means: "O Allah! Here I am responding to you to make *umrah*."
§ Then say repeatedly until you start *tawaaf:*

"لبيك اللهم لبيك، لبيك لا شريك لك لبيك، إن الحمد والنعمة لك والملك لا شريك لك"

"labbaik Allahumma labbaik, labbaika la shareeka laka labbaik. Innal-hamda wan-ni'mata laka wal-mulk la shareeka lak" which means: "Here am I O Allah here am I, there is no associate with you here am I, truly all praise and grace are yours and so is the domain, there is no associate with you."

§ Note: It should not be said in one voice together in a group.

" *Ihraam* restrictions:

Restrictions	Person	*Fidyah*
Wearing regular clothes: (e.g. shirt, pants, shoes, etc..)	Men	*Adha*
Covering the head: (e.g. cap, turban, etc..)	Men	*Adha*
Wearing gloves.	Women	*Adha*
Wearing *niqaab:* (type of veil that reveals the eyes)	Women	*Adha*
Cutting / plucking hair from any part of the body.	Men & women	*Adha*
Clipping fingernails or toenails.	Men & women	*Adha*
Putting perfume.	Men & women	*Adha*
Marriage contract or engagement.	Men & women	A sin
Hunting / catching animals: (e.g. rabbits, pigeon, etc..) (even for non-*muhrim* in the *Haraam* area)	Men & women	Equal

Restrictions	Person	*Fidyah*
Cutting trees / plants in the *Haraam* area. (even for non-*muhrim* in the *Haraam* area)	Men & women	A sin
Sexual activity.	Men & women	*Adha*
Sexual intercourse.	Men & women	Major

- Types of *fidyah* (compensation):
- *Adha* (ailment) *fidyah*:

§ Allah (I) says in the Quran*:*

(فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ) (البقرة:196)

"And whosoever of you is ill or has an *adha* (ailment) in his scalp, he must give a *fidyah* by either making *siyam* or *sadaqah* or *nusuk.*" (Al-Baqarah: 196)

§ Fasting 3 days. (or)
§ Feeding 6 poor Muslims in Makkah (1/2 *saa'*). (or)
§ Sacrificing in Makkah, a sheep, or 1/7 of a cow, or 1/7 of a camel and distributing it to the poor in Makkah.

- Equivalent *fidyah*:

§ Sacrificing a like animal in Makkah (camel / cow / sheep), and distributing it to the poor in Makkah. (or)
§ With equivalent money value of like animal, feed poor Muslims in Makkah (1/4 *saa'*). (or)
§ Fasting a day for every poor Muslim, if you were to feed.

§ Note: If no like animal can be agreed upon, then with equivalent money value of the animal killed, feed poor Muslims in Makkah (1/4 *saa'*), or fast a day for every poor Muslim, if you were to feed.

- Major *fidyah*:

§ Committed a sin and should repent *(tawbah).*
§ The *umrah* is invalidated.
§ Sacrificing in Makkah, a sheep, or 1/7 of a cow, or 1/7 of a camel and distributing it to the poor in Makkah.
§ Complete the rites of *umrah*.
§ Make up *umrah* at a later date.
§ Important rule: There is no *fidyah* if a person was:

- Ignorant of Islamic ruling.

, Forgetful / unintentional.
ƒ Under compulsion.

ŒŒ *Tawaaf* (circling the Ka'bah in worship):

• Conditions of *tawaaf*:

§ *Niyyah* (intention).
§ One must be in a state of *tahaarah.*
§ Circling the Ka'bah seven continual times, having the Ka'bah on the left side.

, Entering al-Masjid al-Haraam:

§ Recite the *du'aa'* for entering a *masjid:*

"بسم الله، والصلاة والسلام على رسول الله، اللهم افتح لي أبواب رحمتك"

"*Bismillah, wassalatu wassalamu 'ala rasoolillah. Allahummaf-tah lee abwaaba rahmatik*" which means: "In the name of Allah, praise and peace be on the Messenger of Allah. O Allah! Open for me the gates of your mercy."

ƒ Start from the Black Stone:

§ Make *idtibaa'*: (covering left arm & uncovering the right)
§ Stand facing the Black Stone and start off by:

w Touching the Black Stone with right hand, then kissing the Stone. (or)
w Touching the Black Stone with right hand, then kissing the hand. (or)
w Pointing at the Black Stone with right hand. And saying:

"بسم الله والله اكبر" " اللهم إيماناً بك، وتصديقاً بكتابك، ووفاءً بعهدك واتباعاً لسنة نبيك محمد(**r**)"

"*Bismillah, Allahu akbar.*" "*Allahumma imanan bika wa tasdeeqan bikitaabika wawafaa'an Bi'ahdika wattibaa'an li sunnati nabiyyik* Mohammed (**r**)" which means: "In the name of Allah, Allah is the most great." "O Allah! Believing in you, affirming the truth of your Book, fulfilling my covenant with you, and following the example of the your Prophet Mohammed (**r**)."

§ Note: This is said only when starting the *tawaaf.* For the rest of the rounds when reaching the Black Stone it is enough to say: "الله اكبر" "*Allahu akbar*" (Allah is the most great).

„ *Du'aa'* during *tawaaf:*

§ During *tawaaf* one can make *du'aa', tasbeeh, tahleel,* etc.

§ Note: There is no specific *du'aa'* for each round.

… The *Yamaani* Corner:

§ When you reach the *Yamaani* Corner, touch with right hand. If not possible, do not kiss or point.

§ Between the *Yamaani* Corner and the Black Stone say:

"ربنا آتنا في الدنيا حسنة، وفي الآخرة حسنة، وقنا عذاب النار"

"*Rabbana aatina fiddunya hasanatan wa fil-aakhirati Hasanatan wa-qina 'adhaaban-naar*" which means: "Our Lord! Grant us good in this world and good in the Hereafter, and protect us from the torment of the fire).

§ Note: For males, it is preferred to make *ramal* (fast walk) during the first three rounds and to walk between the *Yamaani* Corner and the Black Stone.

† The *Maqaam* of Ibraheem:

§ After finishing *tawaaf*, cover both arms; and while going to *Maqaam* of Ibraheem say:

﴿وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ (البقرة:125)

"Watakhithu min-maqami-ibraheema musalla." "And take of the *Maqaam* of Ibraheem a place of prayer." (Al-Baqarah: 125)

§ Pray two *rak'ahs* behind *Maqaam* of ibraheem:
w Recite (preferably) *Surat* al-Kafiroon (109) in the 1st *rak'ah.*
w Recite (preferably) *Surat* al-Ikhlaas (112) in the 2nd *rak'ah.*

§ Then preferably go and drink *Zamzam* water.

Œ • *Sa'iy* (walking between as-Safa & al-Marwah in worship):

• Conditions of *sa'iy*:

§ *Niyyah* (intention).
§ To make *tawaaf* first.
§ To make seven continual trips, starting from as-Safa and ending at al-Marwah.

§ Note: Walking from as-Safa to al-Marwah is considered one trip; and from al-Marwah back to as-Safa is another trip.

, Start from as-Safa:

§ At the bottom of the hill of as-Safa say:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ (البقرة:158) "أبدا بما بدا الله به"

"Innas-safa wal-marwata min sha-'a-irillah." "Abdau bima bada Allahu bih." "Verily, As-Safa & Al-Marwah are among the rites of Allah." (Al-Baqarah: 158) "I start with what Allah started with."

§ Note: This is said only when starting the *sa'iy*, and should not be repeated.

§ Climb up the hill of as-Safa, face the Ka'bah, raise hands in *du'aa'* and say 3 times:

"الله أكبر، الله أكبر، الله أكبر" "لا إله إلا الله وحده لا شريك له، له الملك، وله الحمد، وهو على كل شيء قدير" "لا إله إلا الله وحده، أنجز وعده، ونصر عبده، وهزم الأحزاب وحده"

"Allahu akbar, Allahu akbar, Allahu akbar." "la ilaha illal-lahu wahdahu la shareeka lah, lahul mulku wa lahul hamd, wa huwa 'ala kulli shay'in qadeer." "La ilaha illal-lahu wahdahu, anjaza wa'dahu wa nasara 'abdahu wa hazamal ahzaaba wahdah" which means: "Allah is the most great, Allah is the most great, Allah is the most great." "None has the right to be worshiped except Allah alone, without any partners, to him belongs the dominion, to him praise is due, and he has power over all things." "None has the right to be worshiped except Allah alone, He fulfilled his promise, and made his slave prevail, and he defeated the clans all alone."

§ Note: You can continue with any other *du'aa'.*

ƒ *Du'aa'* during *sa'iy*:

§ During *sa'iy* one can make *du'aa', tasbeeh, tahleel,* etc..
§ Note: There is no specific *du'aa'* while walking between as-Safa and al-Marwah.

„ Standing on the hill of al-Marwah:

§ Climb up the hill of al-Marwah, face the Ka'bah, raise hands in *du'aa'* and say what was said on the hill of as-Safa (*Allahu akbar…*)

§ Note: For males, it is preferred during *sa'iy* to run between the two green signs.

Œ Ž Shaving / cutting hair:

- Men: Shaving the head is 3 times better than cutting the hair.
- Women: Cutting a small piece from their hair is sufficient.